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QUARTERLY, *ONE DOLLAR A YEAR.*

General Washington and Archbishop Carroll.

LETTER FROM THE HONBLE GEORGE W. P. CUSTIS OF ARLINGTON, TO THE REVD. CHAS. WHITE, D. D.

ARLINGTON, HOUSE, JUNE 10TH, 1855.

REVD. AND DEAR SIR:

I owe you an apology for not having answered your esteemed letter before this time. My advanced age, and extensive correspondence, often causes that correspondence on my part, to fall in arrear. You are pleased to ask me whether the late Dr. Carroll was an intimate acquaintance of Washington. He was more Sir. From his exalted worth as a Minister of God, his stainless character as a man, and above all, his distinguished services as a Patriot of the Revolution, Dr. Carroll stood high, very high, in the esteem and affectations of the Pater Patriæ.

It is to be remembered, that at the commencement of the War of Independence, it was the Lower Counties of Maryland, and the Eastern Shore, that were principally settled, and embraced in very great measure, the population, wealth, and power of the Colony. On the Western Shore, many of the oldest and wealthy and most respectable families, and a large proportion of the population were Catholic.

The Catholic Priesthood of the olden or of the present time, had a great moral as well as religious influence over their flocks; to direct their influence in favour of the cause of American Liberty formed the untiring and patriotic labours of Dr. Carroll from the commencement of the troubles between the Mother Country, and the Colonies. And nobly did he succeed, Catholic Maryland responded to the call of the Patriot and the Priest, and many a gallant Catholic grasped his arms, and fought for the Civil and Religious Liberty of Generations yet unborn.

The famed Regiment of Smallwood composed of the flower of the Maryland youth, both Catholic and Protestant, was recruited principally in the Lower Counties and the Eastern Shore. It was the Tenth Legion of the American Army, marched into Philadelphia in 1776, eleven hundred strong, was cut to pieces at the Battle of Long Island, gallantry struggling for victory against an over-whelming foe and at the close of the memorable campaign of '76 at the Battle of Princeton, mustered sixty men commanded by the late Governor Stone then a Captain; the Prison Ship and the Grave had all the rest.

The patriotic services of Dr. Carroll were held in such estimation by the Revolutionary Congress that he was appointed together with Franklin and Chase, on a mission to Canada to arouse the Catholics there, in favor of American Independence. Honor to the memory of Samuel Chase, his fame and memory stand out in bright relief among the Revolutionary worthies of Maryland His bold and commanding spirit fitted him rather for the Battle Fields than the Senates of Liberty. It was at Annapolis, and under the very guns of a British man of war that Chase harangued his countrymen, and declared that by the God of Heaven he owed no allegiance to George the Third, and urged his hearers now that they had drawn the sword for the natural Rights of mankind, to throw away the scabbard, until these Rights were fully established.

Baltimore is and ever was a gallant City. In the Days of the First Presidency it was the habit of a choice band of Revolutionary worthies to assemble at Grant's Fountain Inn, to receive and bid welcome to the First President on his journeys to and from the seat of Government at Philadelphia. This chosen band generally consisted of Col. Howard, Genl. Smith, Col. Rogers, Col. McHenry, and others and up to '94 the period of his lamented death, Genl. Otho. Williams, and last tho' not least, Dr Carroll. As if by common consent, Dr. Carroll was in the centre of the interesting group on the steps of the Inn and consequently received the first grasp of Washington's hand.

The Review of the troops ended, the Baltimoreans would escort their illustrious visitor to the principal parlour of the inn, where many presentations to the President would take place, Dr. Carroll presenting distinguished Foreigners, with whom he became acquainted during his residence in Europe.

Washington was the most punctual of men, and those who assembled to do him honor, rarely waited a moment for his arrival. In one instance however, a disappointment occurred on the route from Philadelphia to Baltimore, proceeding from a most ludricrous circumstance. Old Giles, a favourite postillion who had driven the White Chariot containing *Lady Washington*, to and from the Army during the whole Revolutionary War, was a little dried up old fellow, very much resembling an Egyptian mummy and in the habit of sleeping on his saddle for miles during a journey. In a bad piece of road near Baltimore, and while Giles was enjoying a comfortable nap the chariot in which were the Chief and Mrs. Washington turned over on its side and was supported by a projecting bank. The postillion on the leaders drew up his horses and the equipage came to a full stop. No one was hurt. Meantime the Chief forcing his was thro' the upper door of the chariot called to Giles in no gentle tone, "You rascal, you have upset the carriage." This awakened the sleeper, who scared out of his senses leaped from his saddle, and cowered under the horse's belly for protection, exclaiming in a voice quivering from fear. "Yes ye Excellency, bad road Sir, but I'll soon make it up, go on Paris, go on my boy." "Why law Uncle Giles how is I to go on, with the charott upset, and you under the horse's belly?' The scene became so exceedingly ludricrous that Mrs. Washington laughed outright, in which she was joined by the members of the family in another carriage, by the servants and some neighboring people attracted by the novelty of the spectacle, till at length the Chief finding every body laughing but himself joined the chorus. The chariot was soon righted up by the attendants, the crest fallen Giles remounted, and the whole proceeded at a brisk pace for the City.

Meantime the shades of night were fast falling upon Baltimore, the troops had stacked their arms, and together with groups of citizens were looking with much anxiety for the videttes who had gone out to gather intelligence. At length a trooper is seen at full speed approaching and waving his cap, the signal that the White Chariot is near at hand. The troops fly to their arms, the line is formed, the passing salute is given, and and then the whole are in full march for the Fountain Inn.

In those olden days, there were but few houses westward and extending toward the water from the Fountain Inn. In an open space thereabouts, was dragged the artillery, that thundered from its brazen throats Baltimore's welcome to him she most delighted to honor. The scene became strikingly grand and picturesque. The blaze of the cannon lighted up the objects around, displaying a spectacle whose magnificence consisted in its being an affair of the heart, where a whole City moved by a generous and noble impulse, regardless of the hour, assembled to do honour to him to whom all honour was due.

The scene was indeed grand and impressive and "take it all in all," Baltimore will "never see its like again," and may well challenge the world to produce a fellow to it. Upon the steps of the Inn, stood uncovered, the Beloved Washington, surrounded by the Elite of Maryland, representing her Patriotism, her Chivalry, and her Religion, the stately march of the Troops, the strains of Martial music, the acclammations of the People, the thunder tones of the artillery, as they reverberated in the stillness of the night, all of which creating a proud Recollection and one to be fondly cherished among the glorious memories of the Past. Such was *Baltimore Sixty Years Ago.*

In 1797, on a journey to the North, I called on Mrs. Barry a most estimable Catholic Lady in Baltimore and spent an evening. After tea she said to me, "Do you know my young friend that I should be afraid to meet our good Bishop tomorrow, were he to learn that a member of General Washington's family was a guest at my house and I had not escorted him to the Bishop's residence. Will you go with me?" I replied that I should feel happy in embracing an opportunity of paying my respects to the distinguished Prelate whom I knew stood so very high in the esteem of every one and away we went.

We found the venerable man in his library, seated in a large arm chair, he was plainly dressed and wore a close fitting velvet cap on his head. He was evidently infirm in body, tho' with a mind clear and buoyant. He received me most kindly, and enquired particularly after the health of Genl. Washington and the Family at Mount Vernon, and said, that he trusted the Great and Good man was enjoying the true "otium cum dignitate" amid the shades of Mount Vernor, after a matchless career in the services of his country and mankind, and that in the delightful employments of Agriculture and Rural affairs, he would find a relaxation from the mighty labours of a long and illustrious life. The conversation then became general, and after half an hour most pleasantly and instructively spent in the Bishop's domicil, as we arose to depart, Mrs. Barry kneeled and craved the good man's blessing. He extended his hand, when, impressed by the sacredness and solemnity of the event, I bowed my head, and received in part the benediction, which I have ever esteemed as a blessing since it was bestowed by a man of God, and a Patriot of the Revolution.

I fear very Dr Sir, that I have written to you an unreasonably long letter and have

The honor to be, with much respect,

Your very obedient servant,

REVD. DR. WHITE. GEORGE W. P. CUSTIS.

From the Shea Collection,

Riggs Library, Georgetown College.

[Copy of a copy.]

LETTER OF BISHOP CONCANEN OF New York to Archbishop Carroll Concerning THE POWERS AND JURISDICTION OF EACH.

RT. REV. DR. RICHARD LUKE CONCANEN TO THE MOST REV. JOHN CARROLL, ARCHBISHOP OF BALTIMORE.

LEGHORN, 23D JULY, 1808.

MOST HOND. AND DEAR LORD:—

This is the third time I venture to give you an account of what has been done at Rome for the benefit of our holy Religion in North America; of the high esteem and credit your Grace is justly held in by that court; and of the honorable attention and deference paid to all your proposals. I am confident you will be fully satisfied when you receive the important papers, whereof I am the bearer, except in one point, which is the unhappy choice made in my person for the See of New York, mentioned in my former letters, what a sacrifice I have made, and how reluctantly I accepted of the awful charge; though otherwise desirous, were I not so advanced in years, of serving, in a lower rank, the Mission in the United States, where there is such a pitiful want of laborers; but I was forced to obey the will of the Holy Father. And though scarce recovering from a long and dangerous illness, after having been consecrated at Rome, I set off from that city the 3d of last month; and I am here waiting ever since an opportunity of embarking for some port in N. A. There is a ship here ready to sail for N. York, but she is detained: and with utmost regret, I fear I cannot start from hence before next Spring. I felt the strongest impulse to venture through France, to profit of the parliamentary vessel that is to sail from Port—Orient; but after consulting many prudent and intelligent persons, I find it would be too probably risking, either my person to be seized, or at least my papers, matters being now on a bad footing with Rome. The loss of these papers would be too sensible to you, to me, and to the interest of all the Catholic Church of N. America. I must therefore wait with patience till an occasion may offer of sailing from Italian port.

In my letter of last March, I acquainted your Grace, that the persons you recommend, were promoted: Docr. Michl. Egan to the See of Philadelphia; which takes in Delaware, and part of New Jersey. Dr. John Cheverus to Boston, and the Provinces of New England. Dr. Flaget to Bardstown, comprehending the Provinces of Kentucky, Tennessee, and the great extent near the Ohio. just as you marked out in your last letter to Propaganda. New York takes in the Eastern part of New Jersey. And to the Metropoitan See of Baltimore are incorporated, for the present, all the Provinces to the East down to Georgia inclusively. I say, *for the present*, because Propaganda expects there will be other new Episcol. Sees soon erected, and therefore a reservative clause is inserted in the Bulls, regarding the annexed Provinces. You and your successors the Archbishops of Baltimore are to enjoy the use of the Apostl. Pale, *in Perpetium*. I carry with me yours, and flattered myself to have the honor, next Septr. or Octr. of assisting at a spendid function, in investing you with that sacred ensign; and the consecration of three new Bishops. Rev. Charles Nerinckx is appointed Administrator Apticus of the See of New Orleans; provided you think it proper, with ample faculties you can communicate to him. Amongst others that of conferring the Sacrament of Confirmation. I have some private instructions both for him and your Grace. As no account has come to Rome, for many years, from the Missions in the Antille and adjacent Islands, you are empowered to constitute one or more Apostl. delegates, or Visitors for said places with ample faculties for each of them, which I hold with the other papers. All your spiritual faculties have been confirmed and greatly amplified.

I have not heard from my old confreres of Kentucky, for a year and more. It will be agreeable to them to know that the General of the Dominican Order with a special Rescript, and Indulto of the Pope, has delegated to me all his jurisdiction, powers, and faculties, both ordinary and extraordinary over all the Dominicans of North America, and of the Islands; and even of the Spanish and Portugese Continent, that cannot easily communicate with Rome.

Death of Rt. Rev. Dr. Concanen First Bishop of New York.

REPORT BY REVD. PETER PLUNKETT TO ARCHBISHOP CARROLL.

LEGHORN, SEPT. 3D, 1810.

The event I here mention is the untimely and almost sudden death of a person, who has been long your correspondent and agent in Rome, the very worthy Dr. Concanen, named in 1808, to the bishopric of New York. This disaster, a sad one indeed for America, but particularly for the diocess he had been appointed to preside over, happened on the 19th of June at Naples, whither he had repaired towards the end of May with a view to secure his passage if possible, on board the only vessel which had permission to depart, and was to convey home the American seamen, belonging to the ships, that had been there confiscated: and in this, his view, he succeeded beyond expectation. For on his arrival he found that the vessel had engaged to take with her, between captains, supercargoes, mates, and common sailors, to the number of 260, so that scarce a place seemed to remain vacant in her. Nothwithstanding, thro' the combined exertions of the two American Consuls Mr. Hammet and Mr. Appleton, the first, resident at Naples, and the other at Leghorn, but then at Naples on a commission, and thro' the very strong recommendation moreover of Messrs Filicchi in their letter to the commanding captain, a place was found for him, and the most convenient and agreeable one on board. So the poor gentleman found himself quite happy, seeing that he had secured his passage, and how he was at the eve of compassing what he had been sighing after night and day these two years past; during which it is really incredible what he suffered from cross incidents, cruel disappointments, and preplexing difficulties, all tending to prolong and impede the accomplishment of his most ardent wishes. But alas! this his happiness soon vanished. Every difficulty was not yet overcome. Still remained another to be got over, which coming upon him totally unexpected, and in a rude and menacing manner, gave such a sudden and violent shock to his whole frame, as to occasion its dissolution in less than three days. This fatal difficulty was the following: A passport being indispensable for his embarking, Mr. Hammet was so good, as to apply for it in person at the Board of Police; where, on finding some doubts raised with respect to the real country of the Bishop, he produced the passport he had brought with him of General Miollis, Governor of Rome, wherein it was clearly specified that he was a native of Ireland and of no other country. But this did not quite satisfy in the moment, (tho' it did afterwards, but when it was too late) and an officer of the board was dispatched immediately to his lodging with a formal intimation to him not to embark at his peril without a proper license from Government. Such an intimation must certainly have appeared to the Bishop to imply either a total denial of the passport, or at least a delay in granting it, that would prevent his going with the vessel, which was to sail in two or three days, for, it threw him into a most violent agitation, which lasted for some time. As soon as he recovered from it a little turning to a secularized Dominican, that was in the room with him, he said: "Well now I may bid a farewell to America forever. I pray you my dear Abbe Lombaidi (the secularized Dominican) to see, that whatever regards my

funeral and burial be done in a decent manner, so as not to disgrace my rank and character." Such an address was taken by the Abbe to be nothing more than the mere effect of a momentary depression of spirits. But it proved otherwise. It proved the effect of a clear foresight of his last impending hour. For, the agitation brought on a fever, which continued not only all that day (Sunday 17th) but also to his last moment. On Monday he made his confession to the Abbe, saying that it would be his last: and he made it with such sentiments of deep compunction, as the Abbe himself wrote me, that would have pierced the heart of a stone, and melted it into tears. After the confession he desired to be alone; but desired the Abbe to return to him the morning following, rather early. The Abbe returned, and to his very great surprise and regret he found him speechless: and seeing that he was still in his senses, he gave him the final absolution: after which he expired, and without the least struggle. On Wednesday the 20th in the church of *San Domenico Maggiore* were performed over his remains with due solemnity the funeral rites as he desired: and in the same church, in the vault of his confreres he was afterwards interred.

You are to know then that Dr. Concanen a little before he went to Naples, sent me from his Olographal Will, or Will of his own handwriting, to be consigned to Mr. Anthony Filicchi, whom he had named in it his sole Heir—fiduciary, and Executor. In this Will I had some reason to think that he had made two or three dispositions regarding America, which it was fit you should know and which I was desirous to communicate to you: but could not tell you precisely what they were: and to know this I have been waiting all this while to see the Will opened, which for very just and prudent reasons was not opened before Thursday last; and not before this morning have I been able to see a copy of it. Now that I have this before me, I can tell you precisely that the dispositions regarding America are three, and all three in favor principally of the Dominican Mission in the province of Kentucky, founded by Father Dominick Fenwick; to which Mission he leaves in the first place the two bales, that are here in the hands of Mr. Anthony Filicchi his Executor, with what they contain, excepting Pontificals, Pontifical habits, and a silver chalice, which he bequeaths to the Cathedral of New York for the use of his Successors. In the second place he leaves to the same mission whatever may be found belonging to him at his death, in case this should happen on his way to America, authorizing Mr. Filicchi to recover everything, money, books, clothes, &c., and to forward them to the above named Father Fenwick and in the third place to the same mission he leaves the sum of near eight hundred pounds sterl: which is in the hands of a Banker in London, but deducting from it first one thousand Roman crowns to be distributed at Rome, in several little legacies, and in Naples for his soul: and deducting secondly one hundred pounds sterl: to be sent to Dublin, and there divided by the Archbishop Dr. Troy between a Sister, Niece, and Nephews according to the private instructions he will receive; and deducting lastly whatever expenses may have been incurred on his account by his Executor, whom he intends to free from all control and responsibility in every line, regarding the discharge of the office committed to him.

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REPORT OF THE DEATH OF BISHOP CONCANEN OF NEW YORK. 1810.

[From the *N. Y. Spectator*, Oct. 6, 1810.]

CONCANEN. Died at Naples, on the 19th of June, in the 70th year of his age, the Right Rev. Luke Concanen. This venerable prelate had been appointed about two years ago and consecrated Bishop of New York, by the present Sovereign Pontiff Pius the 7th. No sooner was he appointed, than he tried all means in his power to repair to his beloved flock; but the unhappy circumstances of wars and revolutions always prevented him from attaining the end of his most ardent desires; till at length he had reason to believe, after a series of disappointments and expenses, that the long wished for period had arrived, which would enable him to obtain a passage to this country. Naples, in Italy, was the port from which he contemplated sailing, whither he repaired in order to avail himself of the opportunity of a vessel there, bound for the United States. He had already secured his passage, when the Government of Naples, informed of his arrival and intention, arrested, declared him a prisoner, and ordered him, under the severest penalties, not to embark in any vessel. This disappointment is thought to have affected him so sensibly, on seeing himself probably deprived from ever being able to consecrate the remainder of his days to the welfare of his flock, that he fell dangerously ill, and, in a few days after, terminated his exemplary and edifying life in the great Convent of St. Dominick, in the above mentioned city, where on the following day, his obsequies were celebrated. Dr. Concanen was the first Catholic Bishop of New York, appointed immediately by the Apostolic See for that Diocese. His desire of being useful, induced him, at the age of nearly seventy years, to take the resolution of coming to this country, after having resided nearly forty years at the Court of Rome, where he had acted as an agent for the Bishops of England and Ireland, to both of which countries he had rendered the most signal and important services. His funeral service will be performed on Sunday the 7th instant, in St. Peter's Church, at half past ten o'clock A. M., with a solemnity becoming the occasion.

[From Shea Collection, Riggs Library, Georgetown College.]

REV. PETER PLUNKET TO REV. A. MARECHAL AT LYONS, WHOM HE HAD MENTIONED TO THE POPE AS DR. CONCANEN'S CHOICE TO SUCCEED HIM.

REVD. SIR:

These steps which I have taken. have not, I see met with yr. approbation: to the contrary, I see they have alarmed you they have wounded your feelings, and excited your indignation to a degree, as to stigmatize them with the note, of rashness and inconsideration; which note you have been pleased also to stamp even upon the wishes of the Venerable deceased Prelate. Permit me dr Sir, to expostulate with you for a moment, and to make you sensible how both the Dr. and I have most consequently acted on this occasion. he informing his Wishes and I in making them known to him who alone can accomplish them. Listen then to me for a while. Pray did you not make to Dr. Concanen the offer of a handsome sum of money for enabling him the better to undertake his journey thro' France, to which you exhorted him, and this certainly with a view to hasten his arrival in America, for the comfort and instruction there of a flock, that with the utmost impatience had been expecting him for near two years? And pray was it not very natural, that the Dr., on seeing such an offer made him, by one to whom he was unknown, an offer, that exhibited a most striking and splendid proof of goodness of heart, of generosity, and of zeal moreover for the glory of God and spiritual good of our neighbor, should be struck with amazement, and should form the highest idea of the offerer, and should also in writing me, look for the minutest information concerning him?

And, pray in answering him was it not strictly incumbent on me not to withhold from him in the least the information I had already received from our very worthy friend Mr. Whitfield regarding you? Certainly the least liberty taken in altering it, would have been unpardonable in me. Confess now, Dr. Sir, that your own uncommon goodness of heart, your own uncommon generosity, and your own uncommon zeal for the spiritual advantage of your neighbor have betrayed you, and have given rise to those ardent wishes in Dr. Concanen which you have condemned as foolish and ill grounded. have encouraged me to apply for their fulfilment, which application you have looked upon in that same light. But as I see clearly from you letter that the fulfilling of Dr. Concanen's desires regarding you would not meet with your satisfaction, and might render you unhappy in your mind, *depend upon, it I shall do my best to prevent it*, and as I am of opinion, that nothing will be concluded in this affair without consulting Archbishop Carroll, so I would advise you to engage by time this gentleman to avert the nomination, in case such a thing was in agitation; I pray you to remember me most affectionately to Mr. Whitfield, and desiring the honor of your commands, I remain with the truest sentiments of esteem and consideration,

Yr most humble and obedt. Servt.

PETER PLUNKET,

Leghorn, the 8th of 1811 (?)

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Will of Patrick Mannering of Evesham, New Jersey, 1777.

[Book 24 of Wills, p. 193. Secretary of State's office, Trenton, N. J.]

In the name of the Father and of the Son and of the Holy Ghost Blessed be the Holy and undivided Trinity now and forever Amen. the seventeenth day of April in the year of our Lord 1777 I Patrick Mannering of the Township of Evesham County of Burlington and Province of New Jersey Taylor being sick of Body but of Perfect Mind and Memory do make this My Last Will and Testament Revoking any former Will or Settlement by Me made And first I recommend My Soul to God that gave it and My Body to the Earth to be Buried after a Christian like Manner at the discretion of My Executors and as to My worldly affairs I give, devise and dispose of them in manner following: I do constitute Make and Ordain Timothy McAuley of said Township of Evesham, Shopkeeper, and Timothy Carrell, of Philada., Shopkeeper, My only and Sole Executors of this My last Will and Testament. And first, I leave and Bequeath to the nearest relation of Blood kindred to Me that shall appear in Philadelphia and prove the same and to My sister Margaret all and singular My Estate both Real and personal by him and her to be enjoyed and freely possessed Except Twenty pounds, to be given for the use of the Roman Church in Philadelphia, and all My Household Furniture and cloaths to be given to the aforesaid Timothy McAuley, to be disposed of as he thinks fit, and in case no relation appears I leave and Bequeath all My aforesaid Estate for the use of the aforementioned Church. In Witness whereof I hereunto Set My Hand & Seal this seventeenth day of the above Written Month and year.

PATRICK MANNERING { L. S. } Signed, Sealed and delivered in the presence of us Joseph Marriatt, Jun. Jonathan Fortiner.

This is to certify that I, Timothy Carrell, have no knowledge of any appointment by Patrick Mannering to act as his Executor, nor do not intend to interfere in his affairs. TIMOTHY CARRELL. Philada., Decemr. 5th, 1782.

To Whom it May Concern:

Be it Remembered, that on the ninth day of December, one thousand seven hundred and eighty-two, personally appeared before Me Samuel Kemble, Duly authorized, Joseph Marriatt, who, being duly affirmed according to Law doth affirm and say that Patrick Mannering, the Testator herein named, at the time he signed the within Will was somewhat in Liquor, but was otherwise in his proper senses as far as he knows and as he verily believes. JOSEPH MARRIATT. Affirmed at Burlington, December 9th, 1782, before Samuel Kemble, Surrogate.

The foregoing Will, being proved, Letters of Administration were granted by His Excellency William Livingston, Esq., unto Charles Sexton & John Thompson Administrators of the within Will Named, they having first been duly Sworn truly to perform the same Exhibit a true and perfect inventory and Render a just and true account of their Administration. Given under the Prerogative Seal the day and year aforsaid.

BOWES REED, REG.

The First Catholic Celebration of the Fourth of July.

SERMON OF ABBE BANDOL, CHAPLAIN OF THE FRENCH AMBASSADOR.

OBSERVATIONS ON THE CELEBRATION BY REV. JACOB DUCHE THE TRAITOR--MINISTER.

The first distinctively Catholic celebration of the Fourth of July, was at St. Mary's Church, Philadelphia, in 1779.

Gerard, the French Ambassador, issued the following invitation to members of Congress, the President and Council of State of Pennsylvania, and prominent gentlemen:

Vous etes prie de la part du Ministre Plenipotentiarie de France d' assister au Te Deum quil fera chanter Di manche 4 de ce Mois a midi dans la Chapelle Catholique neuve pour celebrer l' Anniversaire de l' Independance des Etats Unis de l'Amerique.

A Philadelphie, le 2 Juillet, 1779.

(*Translation.*)

You are requested, on behalf of the Minister Plenipotentiary, to assist at the *Te Deum* which will be celebrated on Sunday, 4th of this month, at noon, in the Catholic chapel, to commemorate the anniversary of the Independence of the United States of America.

At Philadelphia, July 2d, 1779.

The original of this invitation can be seen at the Ridgway Library, in the collection of papers belonging to Dr. Rush. It is No. 15,001. It is valuable as proof that St. Mary's was the church where special services of a public character took place as it was "the new chapel."

The *Pennsylvania Packet* of July 10th, 1779, and also the *Pennsylvania Journal* had the following report:

At noon the President and members of Congress, with the President and chief magistrates of this State, and a number of other gentlemen and their ladies, went, by invitation from the honorable the Minister of France, to the Catholic chapel, where the great event was celebrated by a well-adapted discourse, pronounced by the Minister's chaplain, and a Te Deum, solemnly sung by a number of very good voices, accompanied by the organ and other kinds of music.

From the "United States Magazine," of 1779, page 313, is extracted the following:

"The address of the Chaplain of his Excellency, the Minister of France, on Sunday, the Fourth of July, the anniversary of our Independence, at the new Catholic chapel, just before the *Te Deum* was performed on the occasion, when were present, agreably to the invitation of the Minister, His Excellency, the President of Congress, the Honorable Congress, His Excellency, the President of the State, the Honorable, the Council, officers, civil and military, and a number of the principal gentlemen and ladies of the city.

(*Translation from the French.*)

"*Gentlemen:*—We are assembled to celebrate the anniversary of that day which Providence had marked in His eternal decrees, to become the epoch of liberty and independence to the thirteen United States of America.

"That Being, whose almighty hand holds all existence beneath its dominion, undoubtedly produces in the depths of His wisdom those great events which astonish the universe and of which the most presumptuous, though instrumental in accomplishing them, dare not attribute to themselves the merit. But the finger of God is still more peculiarly evident in that happy, that glorious revolution which calls for this day's festivity. He hath struck the oppressors of a free people—free and peaceful—with the spirit of delusion which renders the wicked artificers of their own proper misfortunes. Permit me, my dear brethern, citizens of the United States, to address you on this occasion. It is that God, that all powerful God, who hath directed your steps; when you were without arms fought for you the sword of Justice; who, when you were in adversity, poured into your heart, the spirit of courage, of wisdom and fortitude, and who hath, at length raised up for your support a youthful sovereign whose virtues bless and adorn a sensible, a fruitful and a generous nation.

"This nation has blended her interests with your interest and her sentiments with yours. She participates in all your joys, and this day unites her voice to yours at the foot of the altars of the eternal God to celebrate that glorious revolution which has placed the sons of America among the free and independent nations of the earth.

"We have nothing now to apprehend but the anger of heaven, or that the measure of our guilt should exceed His mercy. Let us then prostrate ourselves at the feet of the immortal God, who hold the fate of Empires in His hands, and raises them up at His pleasure, or breaks them down to dust. Let us conjure Him to enlighten our enemies, and to dispose their hearts to enjoy that tranquility and happiness which the Revolution we now celebrate has established for a great part of the human race. Let us implore Him to conduct us by that way which His Providence has marked out for arriving at so desirable an end. Let us offer unto Him hearts imbued with sentiments of respect, consecrated by religion, humanity and patriotism. Never is the august ministry of His altars more acceptable to His Divine Majesty than when it lays at His feet homages, offerings and vows, so pure, so worthy the common offerings of mankind.

"God will not reject our joy, for He is the author of it; nor will he forget our prayers, for they ask but the fulfillment of the decrees He has manifested. Filled with this spirit, let us, in concert with each other, raise our hearts to the Eternal; let us implore His infinite mercy to be pleased to inspire the rulers of both nations with the wisdom and force necessary to perfect what He hath begun. Let us, in a word, unite our voices to beseech Him to dispense His blessings upon the counsels and the arms of the allies, and that we may soon enjoy the sweets of a peace which will soon cement the Union and establish the prosperity of the two empires.

"It is with this view that we shall cause that canticle to be performed, which the custom of the Catholic Church hath consecrated to be at once a testimonial of public joy, a thanksgiving for benefits received from heaven, and a prayer for the continuance of its mercies."

This Discourse was delivered by Abbe Bandol, Chaplain to Gerard the French Minister.

The celebration was by order of Gerard. In his report to the French Government he said:

"It is the first ceremony of the kind in the thirteen States, and it is thought that the éclat of it will have a beneficial effect on the Catholics, many of whom are suspected of not being much attached to the American cause. My chaplain delivered a short address which has obtained general approbation, and which Congress has demanded for publication."—[Durand's *Doc. of Rev.* p 189]

A copy printed in French is in the Ridgway Library, Philadelphia. It gives the name of the Chaplain as Bandot—a typographical error.

The attendance of the prominent patriots at this service was accepted by Loyalists as proof of the Divine vengeance upon the cause of Independence, when the French fleet under D'Estaing, owing to a storm, failed to come up the Delaware but set sail for Newport. In Rivington's New York *Loyal Gazette* of Nov. 6, and its supplement of Nov. 24, 1779, or in *Loyal Verses*, a poem entitled *The Congratulation* by Dr. Jonathan Odell may be found. He, and others like him, were jubilant at the disaster. Here is one verse referring to the Mass on July 4th. It represents one Patriot speaking to another:

Oh brother, things are at a dreadful pass,
Brother, we sinned in going to the Mass
The Lord, who taught our fingers how to fight
For this denied to curb the tempest's might.

But the members of Congress and other distinguished patriots did not accept this view and were not terrified at being present at Mass. It may have been for novelty as at their homes public Mass would not have been permitted. So on May 7, 1780, the patriots again went to Mass at St. Mary's to attend the Requiem of Don Juan de Miralles, the Spanish Agent, who died at the camp of Washington at Morristown, N. J., and was there interred.

The Rev. Jacob Duchè, the Episcopalian minis er of Philadelphia, delivered the first prayer in the Continental Congress, but "his heart was black with treason" when the days of trial came. He wrote Washington the well known letter advising him to abandon the Revolutionary struggle.

Duché went over to British allegiance. He, in 1779, at New York, published *Letters of Papinian* in which he said of this celebration at St. Mary's.

"The Congress and Rebel Legislature of Pennsylvania have lately given the most public and unequivocal proof of their countenance and good will to Popery. They have set an example which they unquestionably wish others to follow."

Then follows the account from *The Packet.* He adds. "I shall leave you to make your own reflections on this most edifying exhibition. Charles I, was called a Papist for permitting his Queen, who was bred a Roman Catholic, to attend Mass. What are we to think of the American Rulers who not only permit their wives to attend Mass but attend it themselves in person and offer up their *devout* orisons in the language, service and worship of Rome. * * * * Whatever may be the opinion of some to the contrary it is absolutely certain that on the part of many the present is a *Religious War.*" [*Letters of Papinian.* Fj 2420, Mercantile Library].

This Rev. Jacob Duchè had in 1772, written "Observations on a Variety of Subjects, Literary, Moral and Religious." They were dated from Philadelphia, and signed CASPIPINA. He thus speaks of Rev. Robert Harding, Pastor of St. Mary's, who died Sept. 1st, 1772.

It is extracted from Duchè's own copy which I possess.—

Speaking of *Rome* reminds me of a visit I lately received from the Rector of the Roman Catholic church in this city, in consequence of a letter I sent to him from Mr. Philips, the author of the life of Cardinal Pole, which has lately revived much of the old controversy in *England.*—Mr. Harding, (for this is the name of the Rector) appears to be a decent well-bred Gentleman; and I am told, he is much esteemed by all denominations of Christians in this city, for his prudence, his moderation, his known attachment to British liberty, and his unaffected pious labours among the people to whom he officiates. He corresponds with our old friend Abbe Gr——t at *Rome.* He was so obliging as to invite my friend the Merchant and myself to spend an hour with him in his little *Carthusian* cell, as he called it. The small apartment joins an old Gothic Chapel, and together with another opposite to it, (which is occupied by an assistant German Priest) forms a kind of porch through which you enter the Chapel. Here the venerable man entertained us very agreeably; and as I was particularly inquisitive about the settlement and labours of his brethern the *Jesuits* at *Paraguay*, he put into my hands, at parting, a very circumstantial narrative of the rise and progress of these settlements, written by one *Muratori*, which I have since read with much pleasure.

Monody to the Memory of General George Washington.

By M. Fortune.

Whilst mem'ry dwells on virtues only thine,
Such as unrival'd greatness would proclaim;
Fame o'er thy relics breathes a strain divine;
To consecrate a Patriot's glorious name.

O may thy Country, prompt to give its meed
To true desert, thy various merits scan,
On lasting monuments record each deed,
That makes the Soldiers, or exalts the Man.

Thy last remains to Death's cold arm's consign'd,
In gratitude, Columbia's sons revere,
Thy Name, reflecting lustre on mankind,
And to thy widow'd Country ever dear.

Long may thy prowess and distinguish'd Name,
Our hopes, the rising generation, lead,
Thro' Honor's temple to immortal fame,
By ev'ry manly feat and gallant deed.

On scenes revolving, where firm Patriots bled,
Imagination melts the Muse sincere,
And eyes thy Host to fields victorious led,
Whilst on thy Urn, remembrance drops a tear.

In various scenes, on this sublunar stage
Oft have we seen thy brilliant genius shine
The martial vet'ran and enlighten'd Sage,
In thee, illustrious Chief! did both combine.

For thee, Bellona wreath'd a war-like crown,
Amidst ensanguin'd plains with carnage red;
And wisdom from above confer'd renown,
In public Councils, on her vot'rys head.

Farewell, great shade, this sacred Earth can tell,
Its bosom ne'er receiv'd a nobler guest;
A shrine, in which a greater soul did dwell,
A heart with finer feelings e'er imprest.

Methinks, I hear thy awful spirit say,
Let discord, ceasing now, no more prevail;
My Friends unite—let sacred union stay
Columbia's glory and your Country's weal.

Michael Fortune was a Philadelphia Catholic. He also wrote, Sept. 19th, 1803. "Lines on the Death of Commodore Barry."

Death and Burial of Rev. John Burke of Philadelphia, 1799.

The following Reflections on the Death and Burial of Rev. John Burke, a priest at Old St. Joseph's Church, Philadelphia, who died of yellow fever September 17th, 1799, were written by Thomas Lloyd, an English Catholic, a soldier of the Revolutionary War in the Maryland forces and official Reporter of the first House of Representatives of the United States.

TUESDAY AFT'NOON, 17 Sept.

There are certain periods of our lives in which the events which happen to us, with all the circumstances they strew upon our road, are viewed with additional gloom or increased satisfaction. If the delicate instrument of the humam mind is tuned below the pitch of reason and reflection, the sadness of Sorrow is more deeply colored; and Grief, real or imaginary, is augmented, either to the ravings of despair or (*what is worse*) to the concealed, the silent, the heart-rending secrecies of midnight hour. If its strings are screwed above that note, which harmonizes and ameliorates the Soul, the extravagance of Joy, the madness of Enthusiasm, at the gratification of unexpected pleasure or the fulfilment of any favorite pursuit or passion, rapidly flung it into a boundless chaos or the fleeting enchantment of frail delusive magic. But when those strings are wound up, and touched by *successful Love* (founded on and aided by the purity of Reflection), the power of Reason and of thee, Religion! the tones, produced by those masters of ye music of the true sublimity of the music of the soul, lull all to Peace, and the *man*, expanded into the *angel*, soars gratulating to a Heaven indeed.

These Reflections were excited by a scene to which I was this day a solemn witness. A number of combined circumstances had brought me far lower than the degree marked on the scale of the thermometer of our passions—melancholy. It was in fact, depression. Amongst these circumstances, the sad certainty I have been in for many hours, of losing a blessed and valued friend, was not the least, and the sad consciousness of the ineffectual succors of our art in a case so inveterate as his, added new weight in the preponderated balance. I had, after a painful and exact attendance on the Rev. Dr. Burke, nearly marked the hour of his death. I called many times on the morning of death, to witness the gradual departure of his spirit; and although he was in perfect possession of his intellect when he expired, not a solitary farewell escaped his lips to his weeping attendants—nor did one sigh, one groan, announce to his expecting angel that the spark which sixty years since heaven had bestowed on it had again elicited from the prostrate clay.

In the fatal disease of which he died putrefaction takes place so rapidly as not to admit the smallest delay of the interment of the body. Although I had been in several Catholic countries yet it had never been my fortune to witness the funeral of one of the superior Orders of their clergy. Curiosity, which is no small feature in my composition, forced me to stay. That I might enjoy the effect in proportion to my feelings, I retired into the venerable chapel, which communicates with the dwelling-house by a long gallery or entry, and where the lamenting sexton was breaking up the floor near the altar, near which the bodies of three other martyrs to their duty in the same disease, the reverend, the good, the pious, Flemming, Grassel and Ennis, lay united in death, unconscious of the approach of a *fourth* to their society.

The chapel is not in any particular or striking style of architecture, but was originally built for a very small congregation. The roof is supported on arches, on whose keystones are painted cherubims. It is obscurely lighted, and its darkness is nearly 'visible.' The altar is neat, approaching even to elegance, and its ornaments in a style of execution by no means disgracing the state of the arts in our city at the time of its erection. Over the altar is a Madonna, painted by West; her countenance, full of mildness of mercy, seems placidly to bid

"Blessed spirits haste away."

Whilst I was lonely treading over the graves, which contained the bodies of some of my most edifying and accomplished friends, I indulged the sacred sensations. I had not long before read Keates' pathetic description of the monk, in the last hour of existence, brought at midnight to the sombre Chapel of La Trappe, on a hurdle, there to receive the last ceremonies of the Church and to have those lips absolved from the rigid, chilling vows of silence, which soon were to close in silence everlasting. The recollection of the scene *had not improved my cheerfulness*, nor had the objects surrounding and beneath me added firmness to the imbecility of my mind or comfort to my spirits.

At last the grave was finished. I walked to the chamber where my departed friend lay in simple array, without the fastidious pomp of vain parade. He was habited in the undress peculiar to his Church and Order, a close cassock, with rows of small buttons extending to the knees; on his head was the square velvet cap of the presidency of the College, where he was Superior; around his legs and feet were wrapt fine linen, and from his neck hung a particular vestment of the priesthood.

His hands were crossed over his breast, and tied in imitation of the ligature which bound the hands of his Redeemer. In those hands, which often had been exalted to his God in most fervent and sincere adoration, was the image of that Redeemer on the Cross, with the face opposite the face of the deceased. This mild countenance, expressive of placid content, of gentle resignation, even in death, was to me beyond (almost) feeling, interesting. His silver, unshorn beard contrasted with the flowing, flaxen locks which loosely were displayed on the neck and shoulders, forming an object divinely worthy of the mild pencil of the inspired and inspiring *Guido*.

The coffin was black, with a cross of white on its whole length. He was placed in it by us all. The small procession moved on through the ——— gallery to the chapel. It was deposited in the grave.

"No solemn organ pealed to the sacred roof with holy requiem; no mellifluous choir chanted the heart-moving *de profundis*—the silence was interrupted only by the dropping of the earth upon his body, re-echoed by the cloistered walls and the sobs and sighs of his faithful attendants ——— last the mourning creaking doors were closed, and ——— trumpet of judgment shall call his ———"

[The manuscript is torn where the blanks are.]

Father Burke's first baptism on March 22d. Last Sept. 2d, 1799.

Rev. Francis Anthony Fleming died of the fever in October, 1793. The Catholic victims of that visitation numbered 335 out of a total of 4,041 from August 1st to November 9th. Father Fleming's will is dated Sept. 10th. It was proved November 25th. It was witnessed by Fathers Graessl and Christopher Vincent Keating and by John Peter Eck and Christopher Harper.

Father Graessl also died of the fever in October, but prior to Father Fleming. He had been selected by Bishop Carroll as his Coadjutor and Rome had appointed him but he died before the papers came to this Country.

Father Ennis—mentioned in the above Reflections—died of the yellow fever of 1798, when so numerous were the victims that the burials in St. Mary's grave yard were 248. The total deaths by the fever were 3,645 or over 24 per cent. of the population that remained in the city.

He had been appointed associate priest with Fathers Neale and Keating on Oct. 22d, 1794, though I do not find his name on the register now at St. Joseph's until June, 1795.

Father Joseph La Grange, a French Priest also died of the fever on September 1st, 1798. Though not named he too, without doubt, was interred at St. Joseph's.

The Antipathy of New England Aroused by a *SPURIOUS LETTER SETTING FORTH THE DESIGNS OF THE FRENCH IN CANADA UPON THE BRITISH PROVINCES AND THE VALLEY OF OHIO IN* 1755. *COPY OF THE LETTER. PHILADELPHIANS ORGANIZE TO FOUND A SETTLEMENT "WITHOUT PAPISTS" WEST OF THE OHIO RIVER.*

John Adams' Diary, under date of 1756, March 24th, Sunday, records:

"Spent the evening at Mr. Wibard's [Minister] with Messrs. Quincy, Cranch, Savil, in conversation upon the present situation of public affairs, Mr. Quincy exerted his talents in a most eloquent harangue. Mr. Cranch quoted the Bishop of Quebec's letter concerning the French Missionaries among the Indians. Some, he says, are very good men."

This letter, undoubtedly spurious, helped to "fire the hearts" of the New Englanders against Canada and the French.

This letter was printed in the Boston *Evening Post* of Sept. 8th, 1755. It seems to have been considered so important in its manifestation of the hostile spirit of the French Catholics, "the turbulent Gallicks," as to have been issued in a separate sheet and sold at a low price. The note appended to the advertisement in the *Post* read as follews:

N. B. It ought to be read (for more reasons than one) by every intelligent man in North America."

A Letter.

From *Canada*, to Monsieur *L'Maine*, a *French* Officer, dated *Montreal*, *April* 10th, 1755.

Sir,

By my Letter, dated at *Quebeck*, *February* 6, 1753. I acquainted you with my arrival, and his most Christian Majesty's Intentions concerning

the Reduction of the *English* Provinces in *North-America*, the number of Regulars we had in *Canada* and *Missisippi*, with the natives inlisted, and our Grand Monarch's Orders to erect Forts all round the *English* Settlements, sufficient to receive Fifty Thousand Troops, which he determined to send when said Forts were completed. I also gave you an Account of the Correspondence we had with our Friends residing among the *English*, and the large Quantities of Provisions we were favoured with by the Way of *Cape-Breton*, &c. Since which I have farther to add, that in *July* last arrived at *Quebeck* near three Thousand Soldiers, Part of which we immediately dispatched to the *Ohio*, who arrived in good Season to defeat the *English* Forces last Fall; and in *December* last arrived in the River *Missisippi*, a large number of Regulars, brought over in Merchant Ships, who were conducted to *New-Orleans*, tho' with great Difficulty, from whence, after a short Stay, were transported within forty miles of our Fort *Du Quesne* (tho' it was *April* before they arrived there) and remain'd incog. to prevent the *English* from having any Intelligence what Force we had in those Parts, as we have certain Advice of two Regiments coming from *Ireland* to *Virginia*, who are to attack our Fort at the *Ohio* early this Spring, with some additional Forces to be raised to join them. We are daily sending Men from *Canada* to reinforce Fort *Du Quesne*, and expect by the middle of *May* to have at said Fort or near it, about Six Thousand Men, the Natives included. The main Body will meet with the *English* Army before they reach the Fort, and give them such a Reception as they have not been acquainted with.

We are impatiently waiting the Arrival of a large number of Troops, which are to be sent to *Canada* this Summer, with Money, Stores, &c. As soon as they arrive, we are to attack *Oswego*, Fort *Albany*, &c, upon which we doubt not the Six Nations will openly join us. There is a Rumour here that our Grand Monarch is to send a large Fleet of his Ships with Troops &c. to *Cape Breton*, this Summer, in Order to make a final Conquest of all *Nova Scotia*, which will be a glorious Acquisition, and secure in our Interest all the Indian Tribes Eastward, who with our Troops that Way will harrass the *New-England* Men, and keep them at Home, while we are subduing the Western Provinces. Our Ministry for seven Years past, has wisely been sending great Numbers of Veteran Troops and poor Families to settle the Land bordering upon the *Ohio*, on the Back of the *English*. The Soldiers are to kept in Pay, and have a Bounty with so many Acres of Land to improve:

The Males of the poor Families for their Encouragement, have also a Bounty, so much Land, and all Sorts of Utensils for Husbandry, which has brought over great Numbers to settle, and will soon fill that Part of the Country with Catholicks, so as to drive Hereticks into the Sea. It is of infinite Advantage, *Sir*, to our Cause, that the Lands Southward of *Hudson's* River, are principally people by Vertue of Patents granted to *Penn*, *Baltimore*, *&c.*, with Liberty for Catholicks to carry on their publick Worship, which gives our Court Opportunity, undiscovered, to send great Numbers of our Jesuits, and good Catholicks into those Parts (which they have lately done) in order to inspect into the State and Circumstances of the Inhabitants, and the Number of our hearty Friends. *Penn's Disciples*, and our good Friends the *Moravians*, you know, *Sir*, refuse to take up Arms against us; and our Friends inform us, they are almost half the number of Inhabitants in those Parts, and that the other half consists of a Variety of mongrel Protestants of different Nations, *viz. Dutch*, *Germans*, *Palatines*, intermixed with great numbers of our good Catholicks, who have from time to fled into those Parts, or been tranposed from *Scotland* and *Ireland*, so that if they raise any number of men in those Parts to oppose our Troops, their Army must be made up chiefly of Catholicks, who if obliged to take up Arms, will throw them down as soon as the Battle commences.

I must acquaint you, *Sir*, that among other Particulars in the Grand Plan our Court formed for the Reduction of the *English* Settlements in *North America*, one was to send a number of Missionaries into the Western Provinces for sundry Years past, who were to transform themselves into any Shape, be of any Religion, and become all Things to gain some. Into each as cannot be gain'd to act for us, they instill Principles not to act against us, and by thus infatuating them we reduce their Numbers, and as it were kill one half of the Inhabitants with *Jesuits Powder*.

We have some Men in great Authority, who conform to the established Religion, and others to the Religion of the Country, in order to get into Office, which will give them Opportunity sooner or later to help us bring about a general Revolution, by extirpating Heresy, and establish the true Catholick Religion in those Parts. I must tell you, *Sir*, we fear no Army that can be raised by the *English* in *North-America*, except the *New England Oliverians;* they will die hard, all our *Indians* and *Canadians* seem to dread them, and say, if we ever get their Land it must be Inch by Inch.

The whole Body of those Puritan Hereticks Eastward of *Hudson's* River, are like a formidable standing Army, that will one and all sacrifice their Lives before they will give up their Lands, their Religion and the Protestant Cause. However, if our Army at the *Ohio* defeats the *English* Troops, which we are not in the least scrupulous of, the Day is our own, and the Western Provinces will become an easy Prey to our Troops, and Indian Allies. If there is not an Army sent in those Parts of old *Britons*, or *New England Oliverians* to stop our Career, tho' the latter we most dread, they (esteeming us ravenous wolves) would drive us out of our Burroughs and sculking Places; but as we design to harrass them Eastward, they will find work enough to defend their own Territories.

But there is one Thing, the want of which amidst all our pleasing Prospects, would disappoint our deep laid Schemes, frustrate our Designs, and render the measures we have already pursued quite abortive, I mean, a constant Supply of Provisions. The Inhabitants of *Canada* are already reduced to the utmost Distress, having sent all to our Army, and left themselves to feed almost upon Herbs and Roots; and the Provisions we sent were such an insignificant Trifles, that if there had not been carried last Summer, a large Quantity of Pork, Beef, Flour, Rice, Bread, *&c.*, up the River *Mississippi*, our Troops must have abandoned the Forts there.

Our Court suspected that as soon as we began to attack the *English* settlements, they would not bring any Provisions publicly to *Cape-Breton*, therefore prudently form'd a grand Scheme to obtain Provisions from another Quarter, and wisely sent Commissaries to all the neutral Ports, *viz.* to *Surinam*, St. *Eustatia*, St. *Thomas*, *Curiacoa*, *Carthagena*, and also to the *Havanna* and *St. Augustine*, knowing the Places were profusely supply'd by the *English* from *New York*, *Philadelphia*, *South-Carolina*, and various other Parts, and at these before-named Ports our Commissionaries are to reside to buy up all the Provisions they can come at, and send to *Canada* and *Mississippi*. Our Court have also sent into various Ports of *North America*, Gentlemen of no small Figure to reside among the *English;* these have blank Permissions signed ready to fill up for all *English* Vessels, to trade in any *French* Ports, whose Owners will send so much Provisions. But all our deep laid Plots, Schemes and Artifices will be confounded, and we at last defeated, if the *English* Governments on the Continent should take it into their Heads to lay an Embargo, and prevent the Exportation of Provisions to any Place where we could come at them: and finally, if the *English* Court should get angry, and send a Fleet of their Ships, and block up the

River St. *Lawrence* and the *Missisippi*, but one Year, we at *Canada*, and our Troops at the *Ohio*, must sell ourselves to them for Food, or perish. I do therefore intreat, *Sir*, that all our Jesuits, Monks, Friars, and Holy Fathers of our Mother Church, may put up Ten Thousand *Pater Noster's* and *Ave Maria's*, that they may invoke our holy Saints, that the *English* might continue their former Charity towards us, and supply us with Provisions as heretofore, and not block up the aforesaid Rivers, but that our Ships might go in and out without molestation; then we shall accomplish all our deep laid Schemes, extirpate Hereticks, and Enlarge the Dominion of our Grand Monarch.

I am, Sir,

Your most obedient,

DE ROCHE.

[Correct copy, D. M. Matterson. Searcher in Historical Records.]

A COLONY WITHOUT PAPISTS.

The country from "100 miles west of Pennsylvania, to 100 miles west of of the Mississippi," is a well filled Catholic region to day. Below is a report of a project to attempt a settlement from which they should be excluded. The account is taken from *The Remembrancer;* or *Impartial Repository of Public Events* Part III, for the year 1776. London. J. Almon. Page 131, etc.

"Scheme for the settlement of a new colony to the westward of Pennsylvania, for the enlargement of his Majesty's dominions in America, for the further promotion of the Christian religion among the Indian natives and the more effective securing them in his Majesty's alliance."

Projected by Sam. Hazard who in a letter dated July 14, 1756, to Hon. Thos. Pownal, said, "I have now between 4 and 5,000 persons able to bear arms engaged to go and settle in the proposed colony, if the scheme goes on and can easily procure more than double that number; among those already engaged are 15 ministers."

The colony was to begin 100 miles west of Pennsylvania to 100 miles west of the Mississippi—Land was to be given all over 14 years—at least 12 ministers were to go—'No member of the Church of Rome' shall be able to hold any lands or real estate in the Province nor be allowed to be owners of, or have any arms or ammunition in their possession on any pretence whatsoever, nor shall any Mass house or Popish Chapels be allowed in the province."

ARCHBISHOP CARROLL'S OPINION OF THE CLERGYMEN SUGGESTED AS NOMINEES FOR THE SEE OF PHILADELPHIA, 1814.

[Draft letter of Abp. Carroll—on selecting successor to Bp. Egan of Philada.]

M. Case II, Adm. Neale.

RT. REV. SIR:

The Rt. Rev. Bishop and Rev. Gentlemen who have been consulted about providing for the vacant Diocese of Philada., conceive it to be their duty to look for the fittest subject and most likely to promote the glory of God, and the benefits of true religion, not only amongst the Clergy of the vacant Diocese, but likewise of other Dioceses, with a view of exhibiting their names and qualifications to his Holiness the Pope. The following persons have been mentioned hitherto, of whom some one is most likely to meet the approbation of all concerned in the appointment to be made at Rome. They are Messrs David of the Diocess of Bardstown & Dubourg, Administrator of the Diocess of Louisiana. The first these is nominated by all consulted; and the second Messrs Gallitzin and Hurley of the Diocess of Pennsa. The only objection to Mr. David is the difficulty of removing him from the good Bishop of Bardstown. He is eminent in prudence, constancy, ecclesiastical learning, piety and zeal for instruction. The talents of Mr. Dubourg are generally known, but it may be doubted, whether it is proper to nominate him, who is out of this ecclesiastical province and in an independent Station, as administer of the Bishoprick of New Orleans, dependent immediately of the Holy See. You should know, however, that Mr. Dubourg is much dissatisfied with his Situation and probably would be glad to exchange it with the Bprick of Philadelphia.

The Rev. Mr. Gallitzin has for many years lived so far distant, that I cannot speak speak with confidence of his present disposition; he has made sacrifices of worldly rank, performed actions of disinterested zeal, his literary, and I presume, his Theological acquaintances are considerable. But a strong objection to his preferment is, a great load of debt, rashly, tho' for excellent and charitable purposes, contracted.

The Rev. Mr. Hurley has uncommon talents which with more leisure for improvement of them, will enable him to acquire eminence in Science. He might now be an useful Prelate but in the opinion of some will be more unexceptional at a more advanced period of life.

FEAR OF CATHOLICS IN COLONIAL PENNSYLVANIA. 1755-6.

While we uphold the historical view that Catholics in Colonial Pennsylvania were free from "hatred and persecution" and were free to exercise all the practices of our faith unmolested and restrained, that their lot was not an unhappy one and was just about the same as we enjoy to-day as far as religion is concerned, it must not be supposed that not a harsh word was said against them or that no one regarded them unkindly.

That would not be true, of even to day when we know unkind words are spoken and injustice done us because of our religion, while on the whole we are not "hated and oppressed."

But, Catholic writers have always blamed the Quakers for all these harsh expressions. Catholic historical writers, speak as if there were no others in Colonial Pennsylvania save Quakers and Catholics. There was not a Colony in which there were so many nationalities and sects. All were welcome just as they are to day to our country and all had the same freedom of religion, as is exercised to day in our land. Pennsylvania was truly the "seed of a great nation" and that nation is our great country.

From about 1753 to 1758, numerous anti-Catholic utterances can be picked up in official documents and correspondence, sermons or newspapers. Such were few before this period—indeed rare.

That they became more frequent or bitter during this time is due to the fact that the northern and western sections of the province were exposed to the attacks of the French, that the region along the Ohio and its tributaries, was claimed by France and England—that a state of war existed for its possession, that the Indians were sought by both nations and their alliance desired, that they carried off people to Catholic Canada—that traders or "emissaries" were prevented by both from dealing with them—that Philadelphia was threatened by Indians, and by the French—that a state of alarm existed—that the Quakers would not sanction resort to arms—that their enemies, the Episcopalians, were bitter against them, as they always had been, and sought to destroy their power and succeeded.

Now as the French were Catholics it was believed, of course, that the Catholics of Pennsylvania and Maryland would aid the French. As *Gordon* says "considerable jealousy of the Catholic religion prevailed in the province whilst all others were tolerated without fear. This arose from apprehension that a similarity of religion led the Catholics in the province to support the French interests."

That would be the case to-morrow if this country and France were at war. That the same wrong notion has been made evident even in our own day, and especially during the wars with Mexico and Spain, so we cannot view too harshly those who, a century and a half ago, held the same belief. Indeed they were justified in believing, in saying and in doing as they did, if it were true that the Catholics were "looking for the brave French soldiers on the banks of the St. Lawrence" to rescue them from their condition of "hatred and oppression," as Rev. Wm. Tracey, S. J., in his "Colonial Pennsylvania" says. Of course they were not doing any such thing, as an historical fact, though as a bit of romance it helps to tell the tale of oppression which imagination pictures the Quakers as exercising over our brethren.

These anti-Catholic utterances of Episcopalians can be found in *The Pennsylvania Archives*. Here is an illustration of the temper of these Christian ministers, that as it concerns Father Harding and the Catholics right in Philadelphia, is more strictly within our lines. Besides, it is very amusing now.

There was terror in our city in June, 1755. The French, were on the western border, held Fort Duquesne (now Pittsburg) and an army of British forces and of Virginians, under Washington, were moving against it. In this state of alarm Rev. Mr. Reading delivered a sermon in Christ Church, on Sunday June 22d, 1755, on *the Protestant's Danger and the Protestant's Duty*.

Here is some of the spirit of the discourse:

"What course shall we pursue in the defence of our native rights and privileges, when these dogs of Hell, *Popish* superstition and *French* tyranny dare to erect their heads and triumph within our borders.

"Indignation swells our breasts, Love of Freedom, inflames us, while we behold the *Slaves* of France and the Inquisitors of Rome approaching to crush us."

After going on in this strain for some time the thought that some of these "dogs of hell" were living in Philadelphia, apparently harmless, seems to have required this Christian minister to seek to explain this to his people. So here is the way he did it.

"If you see the Men of this persuasion quiet and peaceful in the midst of your dwellings, one of their own writers, a Cardinal, a person of great Note and Authority among them, plainly tells the reason; 'We are not obliged,' says Bellarmin, 'to destroy heretics, when we are not armed with power, sufficient to accomplish it.'"

Then he went on:

"Do I behold our fair streets trod by the lordly feet of French Conquerers; our well built mansions deprived of their just Owners, become the property of the servile courtiers of an arbitrary monarch."

Then addressing those he termed "the fair and tender portion of my audience" he cried out in agonizing terror. "Who is yonder Virgin shrieking in the arms of a lustful Ravisher? Who is yonder matron weeping over the slaughtered husband, grieving for her Sons, hurried into slavery and banishment and utttering fruitless complaints to the ears of insulting enemies—Defend me Heaven! Frenzy burns up my very soul at the thought! Hide us ye Rocks!—Cover us ye mountains! Let not our eyes behold the ghastly scene of Desolation, Mourning and Woe."

In this distress the Lord alone could be his helper, so he cried out:

"Arise now O Lord, and let thine enemies be scattered and by good providence that neither the Gates of Hell, the Gates of Rome, nor the Gates of France, shall ever prevail against us."

But on July 9th Braddock's defeat took place and the next month the defeated English forces, under Col. Dunbar, straggled into Philadelphia and encamped on the ground extending from Fourth to Fifth, from Pine to South Streets.

About 500 feet from St. Mary's Church and right in the midst of the "dogs of hell, Popish superstition and French tyranny" who seem not to have made any effort to "destroy" now that the French had routed the army of "the heretics." Without a doubt Catholic women were of the number of those who brought apple pies and rice puddings to the distressed and defeated soldiers worn out by defeat and their long march.

Twenty six years after that, French soldiers marched through the streets of our city on their way to Yorktown, to save our city from England's soldiers.

An army of Catholics with "power sufficient to destroy heretics" marched through our city and maiden and matron welcomed them while Minister Reading's sect were the avowed enemies of the country these French were here to defend.

Retributive justice had surely compensated for the Anti-Catholic utterances of Reading and others.

That represents the state of affairs in 1755. Here is an evidence of the same spirit the following year.

"The chief justice, came into Council and related all the facts proved at the trial of Charles Jegler. He then produced certain examination taken before him on information given against the Roman Catholicks of this city for disaffection and treasonable utterances viz. the examination of Barnabus McGee, Jos. Rivers, Thomas McCormack, Rowley Kane and John (or Jane) Dorsius, for whom a warrant of arrest was issued."

Dr. Hugh Mathews, was also arrested. He "had company at his house that was seditious as many papers and letters had been handed about in said company which there was great reason to suspect, contained some traitorous and treasonable matter."—1756, Nov. 24th. *Col. Rec.* Vol. VII, p. 344.

Nothing serious appears to have been done with the accused as far as we can discover. Nor have we been able to get the "facts proved at the trial of Charles Jegler."

Dr. Mathews was released, for in the *Pennsylvania Gazette*, of Feb. 3d, 1757, we find the following advertisement.

Philadelphia Feb 3, 1757.

Notice is hereby given that Dr. Hugh Mathews, intends to leave the Province in a short time, therefore desires those who have any demands against him, to come and receive their money and those indebted to him are likewise requested to pay.

A census of the Catholics of Pennsylvania had to be taken to find out how many enemies there might be. So, in 1756, Father Harding reported to the Secretary of the Province that the number of Roman Catholics, English and Irish, in Philadelphia was: males 77, females 62; total 139. In Chester County there were 25 males and 15 females; total 40.

The next year Father Harding reported: "in Philadelphia 72 men and 78 women being all Irish or English." So there was a decrease of 5 men and an increase of 12 women in Philadelphia. This year, Father Schneider who attended to the Germans of Philadelphia, Berks, Northampton and Chester Counties reported that in Philadelphia city and county "but up the country ' there were 122 men and 131 women. So in Philadelphia in 1757 there were 403 Catholic men and women.

So finding there were 400 Catholics in and about Philadelphia, and about 2000 in the Province, a law was passed debarring them from being enrolled in the militia or of having arms. But King George II. rejected the law mainly because it permitted the election of officers. But in less than a score of years Pennsylvania made Militia laws against the wishes of the King of England, and made them specially to do hard work against him. But Pennsylvania did not then debar, by law, Catholics from entering her service even though George III. was thought about to arm the Catholic Canadians to come down and impose "Popery" on the Colonies.

AN ARRANGEMENT MADE BY THE MOST REV. LEONARD NEALE ARCHBP. OF BALTIMORE, WITH THE SUPERIOR OF THE SOCIETY OF JESUS REGULATING THE MISSIONS OF THE SAID SOCIETY WITHIN HIS DIOCESE.

The Most Rev. John Carroll the late Archbp. of Baltimore intended to determine together with the superior of the Society of Jesus in North America what stations or missions were to be assigned to be permanently under the spiritual care of the Religious of the Society of Jesus according to their Institute. But by his continual occupations, and at last by his lamented death, he was prevented from doing it in authentic manner, his superior the Rev. Leonard Neale actually Archbishop of Baltimore agreed with the Rev. John Grassi, superior of the Religious of the Society of Jesus in this country, to come to a proper conclusion of this affair, being as convinced as his worthy professor was that such an arrangement is and will always be for the real good of his Diocese, as it tends to diminish in an advantageous manner the burden of Episcopal duties and will enable the Religious of the Society of Jesus to exercise their functions both in perfect understanding with episcopal authority, and in exact compliance with the obedience they owe to their Superiors as it is prescribed by their laudable Institute.

The consequence of these considerations by mutual agreement between the Most Rev. Leonard Neale, Archbishop of Baltimore and the Rev. Father John Grassi, superior of the Society of Jesus in North America, the Missions and Congregations of St. Inigoes, Newtown, St. Thomas, with their dependencies, White Marsh, Harford, Bohemia and St. Joseph, in the eastern shore. also Fredericktown with their dependencies are now restored as formerly were, and put again permanently under the Spiritual care of the Religious of the Society of Jesus. Likewise the Missions and Congregations of Georgetown and Alexandria, District of Columbia, St. Patrick's Church in Washington city, with Queen's Chapel and Rockcreek congregations are assigned and given to be permanently under the Spiritual care of the Religious of the Society of Jesus according to their Institute.

In case that it should not be in the power of the Superior of the Society of Jesus in this country to send any of his Religious, and he could procure other priests duly qualified, it will be lawful for him to send them on said missions with the approbation of the Most Rev. Archbishop. Should it happen that no priest could be found to supply the said Missions, the Superior of the Society of Jesus will give notice to the Most Rev. Archbishop and adopt with his concurrence the most proper measures to provide for the exigency of the Missions.

In confirmation of this mutual agreement which is intended to have the force of an instrument regulating in future, this writing is Signed by both parties. Georgetown, D. C., April the third A. D. 1816.

LEONARD, Archbp. of Baltimore.

JOHN GRASSI, Superior of the Religious of Society of Jesus in North America.

J. W. BESCHTER, Secretary. [Woodstock Letters.]

[From the Catholic Archives of America. Notre Dame, Ind.]

ARCHBISHOP CARROLL'S PROPOSES TO HIS SUFFRAGANS THE CONSIDERATION OF A SUCCESSOR TO BISHOP EGAN OF PHILADELPHIA, 1814.

RIGHT REV. SIR,

The lamented death of our venerable Brother in God the Revd. Dr. Michael Egan, Bishop of Philada., on the 22d of July, has without doubt caused you to reflect with pain that an answer has not been received to our joint letter to his Holiness written in consequence of our deliberations in Nov. 1810, concerning the several points for the future government of our American churches and especially for filling up the vacancies which would certainly ensue in the Episcopal Sees. That of New York has been long vacant and the same has lately happened to Philada. You may remember and see by refering to our proceedings, Chapter 4th, that we respectfully solicited the permission of the Holy See, provided it would permit the nomination to vacant Bishoprics to oe made in the United States, to allow the nomination to proceed solely from the Archbishops of this Ecclesiastical Province.

No answer having been received, nothing can be done *authoritively* in this matter, yet the condition and distractions of the Church in Philada., require immediate attention; with respect to New York it has transpired that his Holiness whilst prisoner at Savona soon after the death of Dr. Concanen, had it in his consideration to appoint a successor, but it being uncertain whether the appointment was made, no step should be taken in the concern till we hear from Rome.

The case is different at Philada., for the reason alleged above and though no *nomination* can proceed from any person or persons in the United States, yet I deem it advisable to consult you on the propriety of recommending one or more subjects to the Holy See, one of whom may be approved and appointed to succeed Dr. Egan—If such be your opinion and that of the other Bishops I propose moreover to you to inform me whether in your opinion likewise we may not proceed immediately on the business transact it by letter on account of our immense distance; the mode which appears to me the best suited to the present exigency is for the Bishop of Boston the Administrators of the Diocesses of New York and Philada., the Bishop of Kentucky, the Coadjutor Bishop of Gortyna and myself to join in choosing one, two or three persons best esteemed by us and send on their respective names, Character &c., to Rome with our respective recommendations Before however our choice be completed I must request your approbation for me to consult the most discreet and experienced of the Clergy of Pennsylvania, as to their opinion concerning those persons who will appear to us most worthy and fit to govern the diocese with advantage and restore its peace.

I am most respectfully R. Rd. Sir.

Your most obedt, Sevt. and Br. in Xt.

Balto. Aug. 23d, 1814.

To Bishop Cheverus.

Oh! Strike not now the sounds of joy,
Nor strive to rouse the soul,
Let mournful strains, your tones employ,
Let notes of Sorrow roll—
Our hearts may freely sigh their plaints,
Our tears may freely flow,
And solemn murmurs burst restraints
Since Cheverus must go.

His was the hand to pour the balm,
For wounded conscience's grief,
His was the voice had power to charm,
And give to woe relief.
Faith in his placid visage shone,
Hope lit his kindling eye
And o'er his Brothers' fault was thrown
His veil of *Charity*.

His heart expanded wide with love,
For erring Sons of Men
And kindly Pity ever mov'd.
His breast to deeds humane.
Benevolence upon his brow,
Beam'd with celestial rays.
His hand was open to bestow,
And suffering want allay.

Flagitious guilt with front severe,
With terrors he alarmed,
And bade the hardened sinner fear
A God with vengeance armed,
But to the broken heart be held,
The Cross of Christ on high,
And pointed to his Lord, who bled,
That sinners might not die.

With worth like his when call'd to part,
We feel our bosom burn,
And never can we from the heart
Our fond affection turn.
He goes, he's bid a long farewell
To his bereaved flock,
But in Montauban's distant vale
He'll never be forgot.

Still may his bright example send,
Our lives and hearts t' improve,
Still may we hold him as our friend,
And still deserve his love,
And when from Earth his spirit free,
Has fled to realms on high,
Remembrance of his goodness here
With us "Shall never die."

Composed by H. B. C. Greene, M. D., in 18°3. (Not yet a Catholic) upon the return of Cardinal Cheverus to France.